

794	παίει παραστάς νεῖραν ἐς πλευράν ξίφει
797	πίπτω δὲ πρηγῆς· οἱ δ' ὄχημα παλικόν. . .
803	πάρεστι λυπρὰ πρὸς φίλων πεπονθέναι.
972	Βάκχου προφήτης ὥστε Παργαίου πέτραν. . .

The conclusion to be drawn from this evidence is that *Rhesus* is „a poor poet's play“. It just cannot be the work of a Euripides (not even twenty years old). Thus, pace Ritchie, I would side with Wilamowitz first⁵, with, say, H. D. F. Kitto last⁶ in believing that *Rhesus* is a spurious play⁷.

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ARISTOTLE AND MENANDER ON EDUCATION

1. Obviously, Aristotle shared the view of the old Solon (Fr. 27 West) in believing that the human lifespan could be divided into seven-year periods (hebdomadads): *Polit.* H 17, p. 1336 b 37 Ross, Δύο δ' εἰσὶν ἡλικίαι πρὸς ἃς ἀναγκαῖον διηρῆσθαι τὴν παιδείαν, πρὸς τὴν ἀπὸ τῶν ἑπτὰ μέχρι ἥβης καὶ πάλιν πρὸς τὴν ἀπ' ἥβης μέχρι τῶν ἐνὸς καὶ εἴκοσιν ἐτῶν. οἱ γὰρ ταῖς ἑβδομάσι διαιροῦντες τὰς ἡλικίας ὡς ἐπὶ τὸ πολὺ λέγουσιν οὐ κακῶς, δεῖ δὲ τῇ διαίρεσει τῆς φύσεως ἐπακολουθεῖν.

2. The age of seven (and not fourteen or twenty-one) seems to be crucial for Aristotle. For it is then that a man becomes „mature“, in the sense that he becomes capable of distinguishing between good and evil. Compare Aëtius 5.23 and Ps. Galen *Philos. hist.* 127: Ἡράκλειτος καὶ οἱ Στωικοὶ ἄρχεσθαι τοὺς ἀνθρώπους τῆς τελειότητος περὶ τὴν δευ-

⁵ *Analecta Euripidea* (Berlin, 1875), p. 198.

⁶ *Yale Classical Studies* 25 (1977), 317—350. — Ebener offers a useful survey of pros and cons (pp. 20—23).

⁷ As is known since Chr. Riedel (*Alliteration bei den drei grossen griechischen Tragikern*, Diss. Erlangen, 1900), the *pi*-alliteration is the most frequent one in Greek tragedy (followed by *kappa* and *sigma*). Among the assonances, those of *alpha* and *epsilon* are the most common ones. Compare Ritchie 241f., and now M. Marcovich, *Three-Word Trimeter in Greek Tragedy* (Beiträge zur Klass. Philologie, 158), Königstein/Taunus, 1984, p. 183 and n. 21. On the *pi/phi-parechesis* compare also Eduard Fraenkel ad Aeschylus *Agamemnon* 268.

τέραν εβδομάδα, περί ἣν ὁ σπερματικὸς κινεῖται ὄρρος. . . , <Ἀριστοτέλης> δὲ περί τὴν πρώτην εβδομάδα, <περί ἣν> ἔννοια γίνεται καλοῦ τε καὶ κακοῦ καὶ τῆς διδασκαλίας ἀρχή.¹

3. Consequently, according to Aristotle, a man's education should begin at the age of seven. But when does it stop, may I ask? In other words, did Aristotle share another feeling of the old Solon, Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος? Apparently, not. According to Aristotle, a man may well become a miser with old age or disability. And if that happens his miserliness cannot be cured, since *reeducation in old age is impossible*: EN Δ 1, p. 1121 b 12, 'Ἡ δ' ἀνελευθερία ἀνίατός τ' ἐστίν (δοκεῖ γὰρ τὸ γῆρας καὶ πᾶσα ἀδύνατία ἀνελευθέρους ποιεῖν) καὶ. . .²

4. Theophrastus took over this view from Aristotle: an old man is unable to change his way of life, no matter how harmful it may be to him, for reeducation in old age is difficult, even impossible: Περὶ παιδείας apud Stobaeum II. 31. 124 (II, p. 240. 18—25 Wachsmuth), . . . καὶ ἡ ἀναστροφή χαλεπή, μᾶλλον δὲ σχεδὸν ἀδύνατος. οὔτε γὰρ ὁ χρόνος δίδωσιν ἐξουσίαν μεταθέσεως οὔθ' ἡ φύσις δύναιται μεταμανθάνειν τὸ βέλτιον. . .³

5. I now come to Menander. His characters *Misanthrope* (Cnemon in *Dyscolus*) and *Miser* (Euclio in *Aulularia*) do *not* change their way of life at the end of the respective play, no matter how much detrimental it proved to be to them. Cnemon frankly admits (*Dyscolus* 711f.): οὐδ' ἂν εἰς δύναίτό με / τοῦτο μεταπεῖσαι τις ὑμῶν, ἀλλὰ συγχωρήσετε. Compare 252, οὔτ' ἂν μεταπεῖσαι νουθετῶν. Why Menander believed that a misanthrope or a miser cannot be reeducated? My answer would be: probably because both of them are γέροντες, and, according to Aristotle, reeducation in old age is difficult, even impossible (ἀνίατος, ἀδύνατος).

In conclusion, in believing that an old man cannot be reeducated, Menander most probably stood under the influence of the theory of Aristotle, via Theophrastus⁴.

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¹ As for the text, see M. Marcovich, *Hermès* 94 (1966) 121f.

² Compare M. Marcovich, „Euclio, Cnemon, and the Peripatos“, *Illinois Class. Studies* 2 (1977) 197—218, esp. pp. 202f.

³ See P. Steinmetz, *Annales Universitatis Saraviensis* 8 (1959) 230—235; Idem, „Menander und Theophrast“, *Rhein. Museum* 103 (1960) 190f.

⁴ Compare K. Gaiser, „Menander und der Peripatos“, *Antike und Abendland* 13 (1967) 8—40, *contra* A. Barigazzi, *La formazione spirituale di Menandro* (Turin, 1965), *passim*.